

years of 1849, '50, and '51, was owing, more to Louis Napoleon, than to any other man in Europe. Therefore, is it, that every friend of law and order, and liberty, which cannot exist without law and order, owe to Louis Napoleon a debt of gratitude for his services in the cause of liberty, order, and humanity. He has shown himself to be a brave and a prudent statesman—a man of rare intellect, with great energy of purpose, saying little, giving few reasons, but doing much—and doing that much, well. Still he was only able to maintain a truce, for it could hardly be called peace, and by the end of 1851, it was evident that the government of France could no longer effect its purpose; its fault lay in the weakness of the Executive; but the great want of France was a strong Executive. From the weakness of the Executive proceeded the constant squabbles betwixt the President and the Assembly; squabbles daily becoming more serious, and which, sooner or later, threatened an open rupture, in which the triumph of the Legislative, and the defeat of the Executive, would be the immediate signal for civil war. It was, therefore, the interest of France, and consequently of the whole civilised world, that the President should be able to support himself in his position, and maintain the force of the Executive. Louis Napoleon, fortunately for the interests of France, of government, of religion, of the whole civilised world, proved himself equal to the emergency, and by his famous *coup d'état* of the 2d December, rescued society from the catastrophe with which it was threatened.

To judge the 2d December fairly, it was necessary to pause for a moment to survey the internal state of Europe. For sixty years a revolution against government and religion, had been in progress; the old French revolution had been outstripped by the new. Political equality was the cry of the first; social equality of the second. The old revolution professed to found political equality; during the XVIII century, the idea of the perfectibility of human nature had grown up—the doctrine of the Church, as to man's depravity, had been rejected, and it was asserted that man was no longer dependent upon, or bound to serve, God; that he was sufficient for himself, and that his wisdom sufficed to govern the world. But as the Church and the Throne opposed this novel doctrine, Church and Throne were to be swept away; and the records of past ages were to be blotted out, and upon the now blank sheet were to be written the wondrous discoveries of modern philosophers. Hence grew up the idea that constitutions might be made; that all a nation had to do, in order to regenerate itself, was to throw off its old institutions, reduce itself to a state of destitution, and then, draw up, in a few hours, a constitution—print it—send it to the Departments—swear to it—and forthwith, men were to love one another like brothers, and Liberty, Equality, and Fraternity, were to bring back the blessings of the golden age. To make men free it was supposed sufficient to declare them to be so—to make all men equal, and brothers, it was thought enough to write on a sheet of parchment that they were so—and, although greatly exploded, this ridiculous idea of *written*, and *made-to-order*, constitutions still prevailed. But this political equality was soon found not to be enough; nothing had been gained by the first revolution, except the depression of the nobility, and the humiliation and ruin of most of the other classes of society; but still there was social inequality; still a vast amount of misery and vice, and of efforts of man to supplant his brother in the social scale. How was this to be remedied? By a new revolution, which should declare social equality, which should abolish property, and all invidious social distinctions, and proclaim the Republic, Social and Democratic. This has been the object of the movement party for the last fifty years; and thus, we perceive, that if the first revolution warred against the State and political authority, so the object of the hostility of the second, is to destroy property and the family, which are the basis of all society. The celebrated Proudhon is the man who, by his logic and his courage, has done no mean service to the cause, and proclaimed the principle of modern revolutionists—"La propriété c'est le vol."

To trace the revolutionary spirit from its origin, it is necessary to go further back than the 18th century, and the first French revolution—it is necessary to go back to the rebellion against the Church, which preceded the rebellion against the State. By this rebellion, the Church, the guardian of morals and religion, was rejected, and the State was left a prey to the passions and caprice of men. No matter what the individual's political views, all history shows, that the State, and political order, cannot be sustained without the authority of religion. The enemy of religion, and of the Church, is, therefore, in the highest sense, the enemy of the State, of Society, and of humanity itself. Thus, we see, that men first rebelled against the Church, then, against the State and political order, and now, against Society itself. "Down with the Altar," was the first revolutionary cry; then, "Down with the Throne;" last of all, "Down with property—down with every thing;" and Up—with what? Liberals never stop to enquire.

This last phase of revolution, was but the necessary consequence of the preceding revolutions against the Church, and against the State. Its Apostles were Simon, Fourier, Owen, and others; they complained that some men were rich, others learned, and so proposed to remedy this social inequality, by declaring, that henceforward, none should be exclusively rich or learned, but that all should be equally rich and learned; that none should be compelled to toil, but that all should have abundance of leisure, and possess all things in abundance; though how abundance of production was to co-exist with abundance of leisure, is a problem that has not been quite clearly solved. Checked in 1848, by the re-actionary movement, the Socialists were compelled to organise secretly. Their chiefs, were the notorious Mazzini and Kossuth—the latter, a great speechifier, if not a brave soldier, and one who has shewn his discretion; if not his valor, by always keeping out of the reach of shot, and never exposing his person to the least possibility of danger. These secret societies, headed, by the above named

unprincipled men, were evidently preparing a new outbreak against every government in Europe. The first attack was to be made in Italy, on the Pope; and the Papacy being overthrown, (a task often attempted but never accomplished,) the Italian Republic was to have been proclaimed. But it was felt desirable to commence hostilities in France; to foment disturbances in Paris, in order to prevent the re-election of Louis Napoleon, and thus, to compel the French government to recall its army from Rome. Paris, therefore, was to be the theatre of the first revolutionary demonstration, and the month of May, 1852, had been fixed upon for carrying these designs into execution. The Socialistic party was strong in numbers, in organisation, in funds, and was able to equip something almost deserving of the name of an army; Mazzini was said to have contracted a loan of ten millions; all was ready, and the conspirators against the peace and liberty of Europe, waited only for a favorable opportunity to strike the blow. But the *coup d'état* of December 2nd, anticipated them, and disconcerted all their schemes; for the energy and prudence which Louis Napoleon displayed upon that occasion, he deserves applause; and if it be objected to him, that he assumed power, greater than the Constitution accorded to him, it must be remembered, that the safety of the people is the supreme law. But what was the Constitution which he is accused of having broken? A parchment Constitution, whose contents were never ratified by the people; a Constitution, which had no legal existence, or right to bind any man's conscience. Constitutions, to be valid, must be written, not on parchment alone, but on the hearts of the people; they live, only, as registered in the life of the nation itself; Constitutions, so written, so registered, should ever be respected; he who violates them is an enemy of liberty, and a criminal against the State. But, if by breaking a paper Constitution, unrecognised by the people, Louis Napoleon saved France from revolution and bloodshed, and Europe from a general war, then, was the act a laudable and perfectly justifiable one. God only, can tell what were the President's motives: if good, so much the better for him; if selfish, so much the worse, for him. God sees, and He will repay. But that the revolution was acceptable to the French nation, is clear, by the millions of votes by which the conduct of the President was ratified.

The objection against the present Constitution of France, that it is not Republican, is worth nothing. Republican government is impracticable in France, or in any European state. Europe, where not socialistic, is decidedly monarchical in all its tendencies. Besides, the various revolutions that have swept over France, have swept away all the social element essential to the stability of a republic; they have swallowed up all the rights of the Provinces, broken down the landed aristocracy, and destroyed all classes of society. But above all, was the irreparable loss inflicted on France, by the destruction of the old landed gentry, fatal to all attempts to re-establish Constitutional liberty on a firm basis. Government might give titles, but without landed estate, titles were mere empty baubles. In its landed proprietors alone could a nation look for security for its liberties, and stability for its institutions, and hence, we see, that wherever political power has passed from the hands of the rural aristocracy into those of the Merchant or Manufacturer, the State has become weak, vacillating, and that its downfall is written as clearly and legibly, as was the doom of the haughty Belshazzar, by the hand of God upon the wall. Merchants and Manufacturers could not give stability to the State, because, they, by the very nature of their pursuits, were ever fluctuating: it is the immobility of a landed aristocracy, that gives stability to Governments. For the President to have thrown the Government into the hands of the people, would have been to destroy all Government, and to have given to every man the power to say to his neighbor—"Come, fraternise with me, or I will cut your throat."

The present Constitution of France, is the revival of the old Tribunitian form of Government in Rome, a contrivance which a great American Statesman proclaimed to be the most admirably devised system, that ever existed. By it, the people, though deprived of the initiative, possessed the absolute right of veto upon all measures brought forward by the Patricians. The danger that threatened the State from this right of veto was, from the negative becoming positive; and that danger occurred from Tribunitian usurpation, and resulted in the establishment of Cæsarism upon the ruins of the Roman Republic. This negative power of veto is the only power that in France can be safely entrusted to the people; by means of it, they can always resist the imposition of oppressive laws, whilst the exercise of it is not incompatible with a strong and vigorous Executive, which, after all, is the one thing needed in France. The difference betwixt the French Constitution and that of the United States, is this: that in the former, the Legislative has the right of veto upon the Executive; in the latter, the Executive has the right of veto upon the Legislative.

The lecturer concluded by showing, that something might be said in palliation of the decrees confiscating the Orleans property. He did not pretend to be a prophet, or to predict what would be the future course of the President. For himself, he hoped, but he feared also, for power was dangerous to the possessor, and it was so easy to find pretexts for grasping after increased power. As yet, the relations of Louis Napoleon with, and his behavior towards, the Church, had been unexceptionable; but it was not impossible, but what he might adopt measures which the Church would feel herself called upon to condemn, and to oppose.—The army in Rome might be made to answer two purposes; to augment the influence of the President, as well as to protect the person and government of the Holy Father. He trusted that it might not be so; that his fears might be groundless. To conclude, he would say of Louis Napoleon:—"Let us accept the good that he has done; suspend our judgments for the future, and applaud him in so far as he has pursued, and continues to pursue, the paths of truth and justice, law and order."

The learned gentleman was repeatedly cheered during the delivery of his discourse.

RECANTATION:

Though we often, unfortunately, have examples of men who, theoretically Catholics, are practically Protestants in their lewd and disorderly conduct, it rarely happens but what, at the hour of death, these men seek for reconciliation with the Church, whose doctrines they have despised, and whose precepts they have set aside, during the days of health and pros-

perity; no matter what a man may have lived, he will always desire to die a Catholic. Of this we have a notable example in the case of the notorious Ginochio, lately editor of a Protestant journal at Genoa, (the *Maga* or *Witch*) every number of which used to be filled with the most scurrilous abuse of Christ's Church, and Sacraments. Feeling his end approaching, the unhappy man desired to be reconciled with the Church, and, renouncing his Protestantism, to be permitted to receive those Sacraments which he had so long reviled; before being admitted to this inestimable privilege, the penitent signed the following recantation, which we copy from the *Ami de la Religion*:—

"I, the undersigned, editor of the *Maga*, foreseeing the approach of death, and seeking to be reconciled with God, do hereby acknowledge myself to have been the conductor of a newspaper, which, in divers ways, profaned things sacred, insulted the Visible Head of the Catholic Church, calumniated the Clergy, and made war upon good morals. My conscience tells me, that it is my duty to repair, to the best of my power, the scandal given by that newspaper, and being unable now to effect it otherwise than by a solemn retraction, embodying a profession of my faith, I have dictated these lines, by me signed, and delivered to the sacred minister, whom I have had the consolation to see in my last hour. I charge him to give to this piece all possible publicity. I profess myself sincerely a child of the Roman Catholic Church; I recognise the sacred dignity of her Visible Head; I profess all the truths that she professes and teaches; I retract all the errors and perverse opinions insinuated in the paper of which I was editor; and I further protest, that I was induced to accept that office from mere motives of worldly interest. I intend to die in the bosom of the Roman Catholic Church, to implore her last succor, and give up my soul to God, who, I know, will reward the good and punish the wicked. Finally, I recommend myself to the prayers of all, and subscribe myself
"GIACOMO GINOCHIO."

RELIGIOUS STATISTICS.

The county of Lincoln seems, by the late census, to be the most decidedly Protestant county in Canada. It appears that the whole population amounts to 23,868, of which 4,982, or upwards of one-sixth are put down as Ultra-Protestants, or as "professing no religion." The Catholics number 3,206. The Protestant remainder is divided into the following sects, or denominations:—

Anglicans,	5,191
Baptists of all kinds,	1,233
Methodists and Unitarians,	713
Methodists of all sorts,	4,647
No religion,	4,382
Presbyterians of all varieties,	3,224
Other denominations,	634

STATISTICS OF THE GOVERNMENT CHURCH IN IRELAND.

We copy, from the report of a speech, lately delivered by the Very Rev. Dr. Burke, at a great meeting held in Thurles, the following statistics of the Protestant Church in Ireland, as by law established. The Rev. gentleman was the mover of a resolution to the following effect:—"That it is the sincere and solemn conviction of this meeting that the Church Establishment, as it exists at present, is at the root of all the difficulties of the British government in Ireland, and that these difficulties will never be removed, nor cordiality and good understanding exist between the two countries, until its revenues are appropriated in such a manner as justice and the interests of the Irish people imperatively require." The Rev. gentleman then proceeded to give some details respecting the enormous revenues of the Protestant clergy, which are annually wrung from the oppressed Catholics of Ireland; these amount to about £700,000, or nearly \$3,500,000 per annum, and are paid to the pastors of the Protestant population, which does not, or did not, at the time to which the speaker referred, exceed 800,000. He then proceeded to show the enormous sums that had been abstracted within the last thirty years from the church property by the government Bishops for their wives, and their little ones. It should be remembered that this property once belonged to the Catholic Church, and was devoted to the service of the poor, who then required no Poor Laws, or Kirush Unions, to support them—for then, thank God, the land was as clear of Jumpers and Soupers, as it is said to be of snakes and all other "varmint":—

Stopford, Bishop of Cork, left his family,	£25,000
Percy, Bishop of Dromore, left	40,000
Cleaver, Bishop of Ferns, left	50,000
Hernard, Bishop of Limerick, left	60,000
Knox, of Killaloe, left	100,000
Beresford, Archbishop of Tuam, left	250,000
Powder, Archbishop of Dublin, left	150,000
Porter, of Clogher, left	250,000
Hawkins, Bishop of Raphoe, left	260,000
Bishop Warburton left	500,000
Agar, Bishop of Cashel, left	400,000

In all the gigantic sum of £2,075,000

CRIME AND PROTESTANTISM IN GREAT BRITAIN.

If faith may be placed in newspapers, or if police reports be worthy of credit, two facts are clearly established—the rapid increase of heinous offences, and the soundness of Protestant feeling, in Great Britain. During the last assizes, and within two weeks, no less than fourteen capital convictions took place in England alone; whilst, during the same period, we find a Rev. Mr. Brewster, an evangelical Protestant minister, proposing at a Synod of Presbyterians at Glasgow, that Catholicity be declared a felony:—

"CRIME.—The circuits of assize just finished have been signalled by an amount of capital crime fearfully extensive and enormous. And scarcely has that leaf of our criminal annals been turned over, than another is begun to be inscribed, which threatens to be more fearfully extensive and enormous still. The record of the week before last gave six capital convictions. This week we have seven more cases of murder, and suicides

out of number. And this is in Christian England! Nor is it confined to capital offences. Crime in all its degrees is evidently increasing most frightfully amongst us. Hundreds of thousands in all directions around us are living in a state of heathen ignorance, godlessness and depravity, which it is terrible to contemplate. Nay, many of the heathens to whom we send out missionaries, would shrink from the pollutions of our own population at home, Christian though it be called."
Church and State Gazette.

PROTESTANTISM.—At a Synod, held last week in Glasgow, a gentleman of the name of Brewster, who is, we believe, a Presbyterian minister at Paisley, moved the following moderate proposition:—

"The Synod resolve that the teaching of Popery being inseparable from the teaching of persecution to the death against Protestants; and Popery being guilty, by its own confession, of a conspiracy against the property, liberty, and lives of British Protestants, her Majesty's subjects, is itself a felony, and ought to be prohibited and put down by law; that for this purpose measures ought to be devised and enacted by the British Legislature for the prohibition of all teaching of Popery in Britain, for the suppression of nunneries, both Popish and Puseyite, the expulsion of the Jesuits, and the repeal of the Catholic Emancipation Act, in order that the unhappy adherents of Popery in these realms may thereby be deprived of all power to perpetrate such criminal devices, and that her Majesty's Protestant subjects may be protected from this wicked conspiracy."

On Sunday next, the blessing of a bell, intended for the convent of the Good Shepherd, will take place at the Chapel of the convent. The ceremony, at which his Lordship the Bishop of Montreal will preside, will commence at half-past 3, p. m., immediately after Vespers at the Cathedral are over. A sermon will be preached on the occasion. The citizens of Montreal will thus have an opportunity of testifying their benevolence towards this useful and interesting community of the Sisters of Charity of our Lady of the Good Shepherd.

The *Melanges Religieuses* of the 7th inst., announces the receipt of a very favorable account of the health of Mgr. Prince, and the Rev. Mr. LaRocque, who recently visited Naples; Rev. Mr. Lagoree, who accompanied his Lordship and suite to Rome, was to have embarked for Canada, on the 26th ult., at Havre, after having accomplished his laborious studies for the interest of the Deaf and Dumb Institution, of which the rev. gentleman is Director.

INSTITUTE CANADIEN.—The following gentlemen were elected officers of this institution on the 6th instant:—President, P. Blanchet; 1st Vice do., Jos. Guibord; 2nd Vice, do., L. Piché; Recording Secretary, Hector Fabre; Assistant do., T. G. Coursoles; Corresponding do., M. Emery; Treasurer, N. Belourney; Librarian, E. Bibaud; Assistant do., A. St. Amand.

REMITTANCES RECEIVED.

Dewittville, J. McIver, £2 7s 6d; Sherbrooke, Rev. B. McGauran, £1 5s; Berthier, Rev. Mr. Gagnon, £1; Chambly, J. Hackett, 12s 6d; Lochiel, O. Quigly, 10s; Alexandria, D. McGillis, 15s; St. Thomas, P. Bobier, 6s 3d; St. Eastache, Rev. Mr. Moreau, 15s; Port Daniel, T. Carberry, 6s 3d; Drummondville, P. Travers, 6s 3d; Quebec, Rev. L. Saché, S.J., 12s 6d; St. Hyacinthe, B. Flynn, 6s 3d.

There was an awful row in the City Council on Friday last. Mr. Montreuil and Mr. Homier had a collision after some verbal sparring. Mr. Homier moved a resolution of the tax on real property, from 1s 5d in the pound to 1s 3d. Mr. Montreuil opposed the motion, and threw out the imputation that the mover was merely seeking popularity. Mr. Homier retorted; some further angry discussion took place, in which Mr. Homier is reported to have called Mr. Montreuil drunkard or scoundrel, the reporters have not been very sure which. Mr. Montreuil replied with *argumentum ad hominem*, by swiftly as the offending words administering punishment with his fist back and front. The way the affair ended, if it has ended, was very characteristic; Mr. Montreuil apologized to the Council, for personally punishing Mr. Homier. Some attempts at peace-making were made, but Mr. Homier said, that he would not take such an apology; for it was a most disgraceful thing for a strong man to take him from behind. We have not heard that anything further has come of it. The Mayor said that he would have intervened in the case of a row in the streets. Mr. Lynch suggested that the police ought to have been called in at once. As it is, the thing remains for the two high belligerent parties to settle in a court of law—the nature, demerits and damage done by the one calling the other a scoundrel or a drunkard; and the other retorting by personal chastisement.—*Transcript.*

The "Cherokee" arrived on Sunday from Kingston, and is lying at the mouth of the Canal. We hear that it is likely she will run between Quebec and Halifax, if some other service is not soon found for her.—*Gazette.*

MELANCHOLY ACCIDENT.—On Saturday last, as the son of Corporal Freeman, of the Royal Canadian Rifles at Chambly, was reaching out into the river to obtain some old caps which had been thrown away by the soldiers, he unfortunately lost his balance and fell in. The current being very swift, he was immediately borne away and sank to rise no more. The river has been carefully dragged but uselessly—all efforts to obtain the body have proved unavailing.—*Herald.*

The sentence of death, passed on Marville, for the murder of his wife, in this city, a short time since, has been commuted to imprisonment in the Penitentiary for life.—*Id.*

HURON ELECTION.—Mr. George Brown has retired from the Huron contest. Mr. Cameron, therefore, has his own way.—*Id.*

Captain Martin, of the ship *Isabella*, arrived here on Saturday morning, states that while he lay at anchor, in the Traverse, last Wednesday night, during the ebb tide, a boat containing about four persons came athwart his chain, and was upset, and all on board drowned. He saw the boat coming on his chain, and hailed it to keep clear, when they answered they would clear it, and in a moment after it was capsized. The captain thinks it was a market boat.—*Quebec Chronicle, May 10.*

MURDER.—The body of a person named Kenneth McKenzie, supposed to have been murdered lately in the District of St. Francis, was found, on Monday morning, floating in the River St. Francis.—*Transcript.*

W. K. McCord, Esq., has been appointed Circuit Judge for the Ottawa District.—*Id.*

Died.

On the 5th inst., at the Jesuit's College of this city, Rev. Brother George Kinolson Minor, Clerk and Scholastic Novice of the Society of Jesus, aged 17 years, 5 months, and 15 days, during 20 months and 15 days of which he belonged to this venerable Order. His remains were placed in the vault of the Cathedral, after a solemn service chaunted by the Rev. Per. Martin, Rector of the College, where this young and pious novice, converted to the Catholic religion only 22 months, breathed his last, surrounded by, and in the enjoyment of, every consolation which that holy religion affords, especially at the awful hour of death.

On the 4th inst., at the Congregational Nunnery of this city, Sister Mary Anne O'Neil, (in religion St. Francois de Borgia,) aged 21 years, 4 months, and 9 days, having passed 4 years, 2 months, and 2 days, as Religious.